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AFTER DEATH WHAT? THIS PAPER TELLS YOU

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TRUTH

The Psychic Observer

TRUTH FOR AUTHORITY NOT AUTHORITY FOR TRUTH

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The Symbol Of The Trinity

A Learned Dissertation By One of Spiritualism's Greatest Orators

Cora L. V. Tappan Richmond

Let Us Make Humanity The Shrine

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Spiritualism's Great Orator

Psychic Observer

Cora L. V. Richmond

During her earth-life, she was known as the outstanding exponent of the religion of Modern Spiritualism. She traveled extensively throughout the United States, lecturing in the Spiritualist churches and camps. At the time, most of her lectures were transcribed and published in booklet form.

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Let the forms of worship be Love and Kindness, Inspiration, Beauty and everything that is beautiful in nature.

Whether God be three in one or any image whatsoever cannot possibly matter to Infinite Mind.

The history of evangelical religion in *Christendom* seems to have been an effort to describe the *Deity* within certain limits of human comprehension; and the history of all religions may have been the same.

The worshipers and teachers in *Orthodox* churches of *Christendom* have almost been at swords' points with the entire other portion of mankind with reference to the threefold expression of the *Deity;* and since, in a later day, the idea of the oneness of *God* has prevailed, incessant warfare of discussion, controversy and even bitterness has existed because of these differences of opinion.

Now, whether *God* be three or one, whether he be expressed in one form or another, whether man shall worship him through the symbol of the *Golden Calf,* or any image whatsoever that he may set up, cannot possibly matter to the *Infinite* mind, whoever and whatever that mind may be.

Triune Attributes

If man would only glide behind his prejudices, take off the mask of personal bitterness and strife, depart from his small individuality to the largeness of the universe, he would see that it is not the way in which he views the *Deity* that changes the *Infinite,* but that the method may uplift his comprehension.

The *Infinite* may be three or one, a million or a single element, so potent and powerful that he is past the comprehension of man; but still, whatsoever furnishes a resemblance or a point from which man can view him, the *Deity* is willing man should employ.

Among the symbols that have expressed in the greatest variety of religions the *Deity,* there is none more used and more frequently found by the student of comparative religion than that of the triunie attributes of *Deity.*

The Brahminical Faith

It is a singular feature also in aesthetics that three represents not only an important number in harmony, but also the primal colors of the ray of white light — the threefold powers expressed in the rainbow, red, yellow and blue.

All the varied harmonies of life are frequently expressed in a triune capacity. There have been periods in the earth's history when the biune *Deity* was the worshiped *Deity* of the world. The *triune Deity,* however, has had more followers.

In the *Brahminical* faith, you will remember, the threefold powers of *Brahm* are manifested or expressed in *Brahm* the *Creator, Vishnu* the *Preserver, Siva* the *Destroyer* of life.

The three expressions of the Infinite form are worshiped, but the divinity expressed is not even worshiped or breathed among those of the *Brahminical* faith.

Oriental Interpretation

A distinguished traveler, visiting the Eastern countries, said to one of the noted students of that portion of the faith adopted and taught by Confucius, *"Why do you not worship Brahm and build temples to the Infinite?"*

He replied, *"Shall we insult the Infinite Omnipresence with temples? So subtle is Brahm, the spirit, that he abides in all essences and exists everywhere. Does he not know our innermost thoughts? But Brahm, Vishnu and Siva, are the lesser divinities, the expression of the Deity appointed to fulfill his work and perform his task. To these we give our devotion, our praise, our adoration, or our offering of fear."*

This was an *Oriental* interpretation of a problem that has baffled the skill of all the theologians in *Christendom.* This was arriving at a view of the question entirely apart from that taken by the *Christians,* who endeavored to comprehend why the *Brahmins* did not worship and adore the real *Divinity* instead of the threefold representation of it.

When Men Pray

Hence, among the followers of this portion of the *Brahminical* faith, there is no worship to the *Infinite Being* whatever. They would not insult the *Infinite* by offerings. They know that *Omnipotence* requires none.

But these expressions of *Divinity,* the deities that they do worship that are more within their comprehension and reach, receive their various praises and oblations.

It is a singular fact that *Siva,* the *Destroyer,* has more temples than *Brahma* the *Creator,* or *Vishnu* the *Preserver.* It is a singular fact that fear causes more devotion than love and confidence.

Men usually pray and fall upon their knees when in terror; while in the midst of their joy and prosperity they forget the Divine hand.

Among the *Egyptians* the biune *Deity* was worshiped, represented in the form of *Osiris* and *Isis,* the two-fold forces and powers of the universe. But *Osiris* was not *God;* he was only the most potent and powerful representative of Deity—the God of the Sun's rays, veiled behind the light and splendor of the Sun, in whom was creative power.

Infinitude—The Circle

Isis was the earth, or the veiled mother of creation, holding in her secret heart all fructification and the powers of procreative life.

The *Egyptians,* however, were the first to discover that the *Deity* might after all be a sphere of oneness; and it was among the *Egyptians,* we believe, that the first discovery was made of the only geometrical figure that would solve this infinite circle.

Infinitude in the *Orient* was represented by a circle. The sphere with its winged serpents was infinitude and immortality. The circle represented the *Infinite Mind.* That mind or power had never been solved; and geometricians are aware of the one difficulty of measuring the sphere or of solving the problem of the circle.

The triune *Deity* came to mean among the *Egyptians* the evolution of the perfect sphere of life, which was, of course, mysterious because a sphere.

Circle of Existence

In the Mithraic caves and among the priests, who in *Egypt* were also the learned men and scholars, there was a necessity for veiling even science under the garb of religion, and so commingled were religion and science in those days, that the sphere which represented the *Deity,* also represented the perfect of measurement on earth, and the *Trinity* which represented the threefold powers of the *Godhead,* also represented the triangle, the only form of measurement which solves the circle.

Some persons, whose scholastic attainments are greater than their intuitions, believe that the two have traveled hand-in-hand together, and that the word *"Jehovah,"* which was not the original word for *Deity* among the *Hebrews,* was borrowed from the sacred tablets of the *Egyptians,* the meaning of which, as you are aware, is the future, the present, and the past; which also represented the infinite circle of existence.

Attributes of Divinity

This infinite circle, divided into these threefold powers and attributes, fashioned all there was and all there can be of the *Infinite Mind.*

With such an interpretation it does not seem mysterious or strange that the threefold attributes of *Divinity* in solving the mysterious and perfect infinite circle could have come to be more worshiped than the circle itself.

Since it is impossible, geometrically, for a complete sphere to be penetrated, there must be a point upon which the mind can fasten, and the first figure which probes the circle is the point, the only figure, as we have stated, being not the square but the triangle.

The Winged Sphere

Therefore, geometrically as well as historically we can trace the secret meaning of these figures as understood by ancient priests and scholars who, desirous to veil their learning from the masses, adopted mysterious names and symbols of the *Divinity,* until at last the symbol came to represent the *Deity,* and the original spiritual meaning was forgotten.

Nothing is more natural, more in accordance with the wonderful spherical form of the earth itself, and the starry firmament, than that the sphere, the infinite circle, shall represent the *Deity.*

Always among the *Egyptians* this was so. Always above their temples the winged sphere, globe or sun, occupied the most prominent position. Other and lesser divinities were represented in column and figure, but the sphere held supreme control.

The Egyptian Idea

The favorite form adopted for the building of the pyramids was the form of the triangle. Why? Because in the inundations of the river *Nile* any other form of building was liable to be overthrown by the action of the waters. The basic line being formed, and the two other lines being coequal, there was no action of the waters that could destroy these structures.

The building of the pyramids itself is a monument to the threefold powers of the *Infinite Mind* when probed by outward science; and the threefold structures representing the Egyptian idea in her period of greatest prowess and learning show what man can do under the inspiration and power of science toward penetrating the mysterious circle of infinite existence.

LIFTED BY SPIRIT

WASHINGTON, touched to his very soul by the suffering of his men, went to the woods and prayed. This happened on numerous occasions. Many saw him and a few overheard his pleas for spiritual guidance.

It was undoubtedly intended by these ancients, among whom perhaps *Cadmus* and *Memnon* were the inspired originators of learning and science, and from whom descended not only the language but many of the external symbols and tabular representations — it was undoubtedly the original intention that these monuments should serve for the physical preservation of the people and their food, while at the same time they expressed an offering unto the Divine Mind.

The ancient city of *Ion,* or the *City of the Sun,* was in its turn an offering to the great spherical soul of existence, whose symbol was the sun's rays, and whose potent powers were felt all along the bed of the *Nile* in the functification of the earth.

What "Jehovah" Means

Therefore, we have but to trace these symbols to their ancient significance to know that they are neither profane nor idolatrous, but that the original import was that of comprehending what could not be understood save through the symbolic representation that we have referred to.

The word *"Jehovah"* introduced in the *Mosaic* record and in that mysterious compilation called the *Book of Genesis,* was not the original *"God"* or *"Lord"* worshiped by the Children of *Israel,* but was the *"God"* or *"Lord"* taught by the language of the secret order of *Melchisedec* which had its origin in the *East,* and which conveyed to the *Children of Israel,* or the ancient patriarchs of that nation and the founders of the order, the real meaning of the word *"Jehovah,"* and the sacred symbol of its triune expression.

Truth About Deity

Afterward it came to be adopted with a spiritual signification, and finally it was expressed or embodied in the Christian religion under the form which has been used since that time.

It is no fable to suppose that the *Deity* represents himself to man in a threefold capacity. We do not know any reason why he may not do so more than that the

(Continued on Page 4, Col. 1)

PLANCHETTE **Invented in 1853 by a French spiritist, it is an offspring of the tipping table; a triangular polished board on rollers, resting on a pencil in the socket at the apex. The medium places his hand on the board. If it moves the front leg, the pencil leaves markings on the paper beneath. These markings may assume the form of letters and spell out connected messages.**

—From the: "*Encyclopedia of Psychic Science.*"

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AT LAST! It is possible to obtain a "PLANCHETTE" in the United States. Numerous requests have been received during the past seven years at the *Psychic Observer* office for this devise and to each inquiry, the inquirer was referred to English concerns who, only in rare cases, have been able to fill the requirements.

The *Planchette* was first sold in this country fifty years ago by The New York State Publishing House, Rochester, N. Y.—a non-existent firm today. Just recently Robert Cook, Buffalo, N. Y., has agreed to supply our needs. Each device is hand-made, sturdy and serviceable (See advertisement, Page 4).

Some will remember the excitement created in the early 1900's when the first *Planchette* was introduced to the public in this country. Seemingly only a "*heart-shaped*" piece of "*plastic-wood,*" the *Planchette* has only two legs, the third being formed by a thick, heavy, sharpened lead pencil.

Not for Everyone

If this little tripod (*The Planchette*) be placed on a blank sheet of writing paper, and the fingers of one or more persons be laid very lightly upon it, in a short time, a connection may be established and, in most cases, it will begin to move, carrying the fingers with it.

Great care must be taken not to influence the motion of the *Planchette* in the least by any muscular action of the fingers. At first, the movements will be indefinite, in curves and circles, but after a while it will begin to write "yes" and "no" in answer to the leading questions. In the course of repeated trials, answers of all kinds will be received, both serious, solemn, and truthful. For some persons "*planchette*" will not move at all; for others of peculiar organization it will move freely in from one to twenty minutes.

Sometimes, if several will place their fingers on it at once, it will move readily for them, although it refuses to make any motion for any of them singly. Many persons have received wonderful revelations from the little tripod. We have known it to write out answers in accordance with mental dictation of a by-stander.

Not for Children

The operators, who were asking the questions, were much chagrined at the apparently irrelevant answers, but were compelled to acknowledge the joke when the by-stander explained how he had brought his will power to bear in making the "*planchette*" answer as he desired.

The *Planchette* is simply another instrument used in concentrating psychic force. This "heart-shaped" device is eight inches long and six inches wide. The two caster-like "feet" allow free movement in any direction.

Under no circumstances should children be allowed to play with the *planchette,* because, without careful guidance, they may sometimes unconsciously use psychic force.

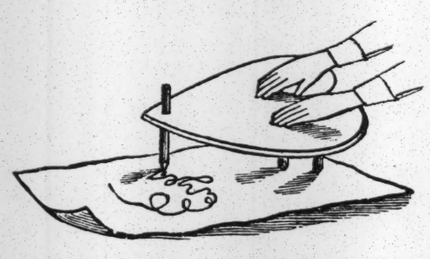
Some persons are of the opinion that magnetic fluid flows from hands of the students . . . passing through the planchette causing motion and that this magnetic energy seems to be held in or absorbed by this simple instrument.

It would be an easy matter for the student to push this instrument about wherever he willed, by the force of his own hand, but he must distinctly understand, that when the power is properly generated, the *planchette* will carry his hand with it, independently of his own will, and alleged to be by the operation of an outside intelligence.

How to Operate

The *planchette* should be used in the following manner. A large sheet of clean paper, about two or three feet square, should be placed upon a large, heavy table with a smooth surface. The palms of the

In Use Since 1853



Planchette in Operation

hands should be rubbed over the paper for a few minutes to magnetize it.

The *planchette* should rest upon this with the pencil adjusted so that the point rests lightly upon the paper in such a manner as not to obstruct the free movement of the *planchette.* The fingers of both hands should be placed upon the surface of the instrument, which in a few minutes may begin to move about in a sprawling manner. With practice this will gradually be controlled, and distinct words and messages written. It will be obvious that one's own thoughts will be seen in the writings, but with continuous practice this will become less and less evident. When communication seems to be properly established with some recognized communicator, questions may be asked about matters relating to living friends, such as, "*Can you tell me where my brother is?*" "*Is my sister still in Australia?*" "*Can you say if I may expect a letter from my cousin this week? If so, what day?*"

These questions may be asked either audibly or mentally, but it is most satisfactory to ask audibly first, and mentally when more fully developed. Only by receiving true and satisfactory answers can it be judged whether the communicator is the person he claims to be.

When to Sit

This instrument should not be used longer than one hour at a time, and not oftener than three times a week, on alternate nights, at the same hour, if possible. The appointments should be kept as one might with any business friend. One should not sit with fooling or frivolous persons in the room or when tired or ill.

The *planchette* should be locked away when finished with. Should there be any trouble in getting the *planchette* to write anything except one's own thoughts, better results may be obtained by the single hands of two sitters being placed on the instrument, endeavoring to secure a positive and negative influence, which is usually best secured by male and female manipulators.

The light in the room should be subdued slightly, and all experiments conducted when one is likely to be undisturbed. To sit immediately after meals is not desirable, and promiscuous sittings often lead to undesirable results. Make a regular appointment with your communicator and keep it.

Patience and Application

Should any trouble arise by strange spirit intruders, and the unseen visitors refuse to depart by request, there is no occasion for fear, but the sitting should be discontinued till the next arranged date. Patience and steady application and a determination to be master in one's own house will bring success.

Should any difficulty be found in securing a free and energetic movement of the *planchette,* let the student try various assistants until he finds one who gives good results. When such one is found, a change should not be made unless unavoidable. It is advisable and desirable to arrange with someone interested in the subject, rather than with a promiscuous experimenter. Husband and wife, if in harmony, can often get excellent results together.

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PSYCHIC WAR VETERAN PASSES AWAY

Psychic Observer

An overseas veteran of World War I, Thomas Villa passed away recently at Gary, Indiana. Services were conducted by Dr. Victoria Barnes, trustee of The National Spiritualist Association.

Mr. Villa was a clairvoyant and spiritual healer; a member of the First Progressive Spiritualist Church, Hammond, Indiana. He was born in Sicily (1892); came to America in 1893 and located in Buffalo 35 years before moving to Gary.

He is survived by his wife, Rose Villa, a certified medium; three children, Mary, Russell and Angelo; two brothers, Joe Villa, Buffalo, N. Y., and Charles Villa, Gary, Indiana.

WHY Are You Here?

Are You Leading a Purposeful Existence

by

Edward Lester Thorne

Minister for the

United Spiritualists' Church

41 West 73rd St., New York City.

Your life seems so uneventful, purposeless, and stodgily habitual that it is right to inquire, "*Why am I here?*" and "*What is the purpose and utility of my existence?*"

The tragedy of the life of the average person is its utter lack of direction. Conceived by chance, born perilously, matured by thousands of casual influences, the existence of the typical individual is seldom more than a census statistic from birth to death.

Impressed by casually routine education, exhausted by monotonous employment, and relieved only by stereotyped incidents and superficial diversions, the biography of John Doe is completed without the realization of a single magnificent objective.

So the masses live. They work at dull tasks only to eat dull meals. They choose employment requiring a minimum of mental exertion. They exhaust their bodies on department store floors, behind pounding typewriters, or over dull ledgers, but they would willingly work a week overtime instead of spending a day in genuine, spiritual reflection.

Few Have the Time

When the slave master of work paroles them for a few hours, lest they lose efficiency, they pour into the movies to see the sixty-ninth version of a rehashed plot or turn on the radio to hear some ancient wheeze extolling some overpriced product.

If these citizens buy newspapers, their interest is confined to the moronic columnists, the so-called comic strips, and a juicy murder tag. War news is considered as a sporting event. If their literary taste extends to magazines featuring fallen women who bare their souls in print and their bosoms in picture.

On pay day, they may splurge on a fifty cent collection of pornographic themes and questionable cartoons. Like the sheep they are, their meagre earnings are fleeced by salesmen to their stultified senses.

Give these dolts a spiritual publication which can transform their lives, enrich their existence, and inculcate their minds with beauty and spiritual harmony and they are left cold.

Show them how to improve their minds, earn more money, increase their prestige, recover their abused health, and conquer their baser emotions and derive real pleasure from love, their smug complacency, tinted by ignorance and steeped in stupid self-satisfaction retorts, "*What's that gonna get me? I got things to do,*" and turn into the nearest tavern or the arms of a fellow thrill seeker.

Few Desire Spiritual Help

Do these people really miss something in life, or are they wise in sneaking through their mortal existence as pleasurably as their little minds know? Are there Olympian Heights which these people ignore? Are there surging joys which would transcend their copulative thrills? Is there a deep meaning in life which their inert imaginations can't detect?

In even these baffled brains are there not obscure dormant powers which could be aroused to breathe the air of a higher life into these fleshly robots? Can these people be rescued from the ruts of their unreasoning and be imbued with the will, the ambition, yes the passion, to defy defeatism, to do, and to dare to use the power God gave them?

Life holds infinite potential pleasures, thrills, and attainments which the *run-of-the-mill* man never imagines. Can these deeper possibilities be revealed to him? Can he be led toward the radiant joy of a powerful, purposeful existence?

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Written By

Annie Besant

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REINCARNATION OR OBSESSION?

In this article, Mrs. Hutchings handles, in a superb manner, a most difficult subject . . . an account written as a result of controversy between the logic of the Theosophists and the Spiritualists. DR. JAMES H. HYSLOP'S views on the subject are cited

"GOD OF VENGEANCE" THEORY SHATTERED

By
EMILY GRANT HUTCHINGS

"If a man die — shall he live again?"

Job asked the question in a moment of despair, when affliction had rendered his current life almost intolerable. From glory and power he had been reduced to abject misery. What was the good of it all? He had no guarantee of life after death. The best the sinner could hope for was eternal torment, in a lake of fire and brimstone, and he had been assured that all men were sinners.

The scapegoat of a crucified *Christ*, as *vicarious atonement* for the sins that all mankind was destined to commit, had not yet taken the place of a literal goat, on whose head the *Levite* would place the karmic debts incurred by the individual. The great difference between the old dispensation and the new was that, whereas the *Jew* had to pay money into the temple treasury to have the goat suffer for the evil deeds he had done, the *Christian*, had the promise that *salvation was free.*

Hope of a Suicide?

Job was too wise in his generation to believe anything of the sort. He would have suspected that although you might get into the church without paying an admission fee, there would be means of making you pay to get out again. He begged to have the grave cover him, and put an end to the whole misery of living.

This is the hope of the suicide. Unable to face life, he tries the expedient of self-extermination. This, his pastor has told him, is the unpardonable sin. Very well, he will take a chance. *God* cannot be the hideous monster he has been pictured. If *He* created man in sin, it would be unreasonable to punish him for what he could not help.

This line of thought is the starting point for the almost universal appeal of a belief in reincarnation. The appeal is twofold. It serves to explain the inequalities and injustices in human existence. And it gives man a more exalted conception of his own dignity and definite responsibility. It should be gratifying to the orthodox believers in a personal *God*, who hold that some of us were born for glory while others were condemned at birth to ultimate damnation.

"God of Vengeance"

Yet it is precisely these persons who repudiate this explanation, because it flatly contradicts the Mosaic doctrine of *"a God of vengeance."* Before I was fifteen years old I had revolted against this conception of The Infinite Being, who is not a person with human passions and limitations, but the *Entire Universe*, functioning as *Spirit, Mind* and *Matter.*

In the course of four years, while I was serving as a volunteer psychic researcher, under the direction of *Dr. James H. Hyslop*, I had occasion to discuss reincarnation with him. And while I accepted almost all of his conclusions, we did not agree on this fundamental principle.

It was while we were in Boston, carrying out an investigation under the mediumship of Mrs. Chenoweth, that I told him a case I knew at first hand. It had been reported to the *Theosophical Society* some twenty years before *Ellen Fitz-Williams* came to live in St. Louis. This is the story, as she told it to a circle of interested listeners:

"When I was a girl of sixteen my father died, and an uncle in New York sent for me to come from my home (*a small town in northern England*), and live with his very American family.

Emily Grant HUTCHINGS

"I was terribly unhappy. My girlhood had been a succession of tragedies, and I ought to have been thankful to get away from it all. But somehow I was frightened of the great city. I had been in London and ought not have had what the alienists called *poliphobia*, fear of cities. In 1890, New York wasn't what is is now, and it was not to be compared with London.

"At first my aunt thought I was homesick, or was grieving for my father. Well, I had no reason to grieve. I had too many marks of the beatings he gave me when he was drunk. I tried my best to be content. Finally the doctor advised my uncle to take me around New York and force me to overcome my constant thought that I was going to be arrested and put in prison.

Checking Memory

"There was no such thing as psychoanalysis at that time, but a wise old family physician got the truth out of me—that I had lived and died in New York, in some previous existence. I don't suppose he had thought of such a thing, but it interested him, and he started out to experiment. We took a good many Sunday excursions before they got a rise out of me. Finally we were on the lower East Side, in a shabby neighborhood, and I said that was where I had lived.

"We went into a restaurant and sat down at a table, and the doctor made me describe what was around the corner, and for several blocks away. I got all of it practically correct excepting two buildings. He didn't mention my mistake, but took me to the place and watched my reaction. I pointed to one of the rather new buildings and said it wasn't the way I remembered it. Well, the records showed that the old one had burned and had been replaced about the time I was born.

"This checking of my memory went on for months, whenever the doctor had time. Finally he took me to a horrible dive that was frequented by the lowest characters along the East River. I refused to go in. In fact, I got hysterical and said that was the place where the police cornered me. We shot it out, and I was killed. I knew then for the first time that I had been a man.

They All Try It

"I remembered enough—in that awful moment—to lead the investigators on the right track. They didn't find out exactly who I was, but I belonged to a band of outlaws and criminals who terrorized *New York* before the *Civil War*. Since I was born in the family of a poor English laborer in 1874, the *Theosophists* figured that I had been forced back into a life of hardship after not more than forty years."

The story Mrs. FitzWilliams told was fresh in my mind when the subject came up for discussion with *Dr. Hyslop*. To a Scotch logician (*who had repudiated the Presbyterian confession of faith long before he began his search for proof of Immortality and the possibility of communicating through the instrumentality of a medium*), I thought it would make a strong appeal. To my astonishment, he at once set about finding some other explanation for this definite phenomenon.

Previous Memories

His only alternative was *obsession*. The sixteen-year-old *Ellen* had all the memories of an evil old man. The alienists decided that at some time when her father struck her on the head, in a drunken frenzy, she had suffered a brain lesion which had resulted in split-personality. She was a cruelly abused young girl who, since crossing the Atlantic, imagined herself an outlaw who did not hesitate to use a gun when cornered.

The *Theosophists* took up the controversy, to point out that split-personality did not account for *Ellen's* memories, which must have come over with her from a previous life, and hidden beneath the focal plane of consciousness until she was brought back, by karmic necessity, to the scene of her crimes.

Dr. Hyslop agreed with neither side. In fact, he insisted that he had never analyzed a case of *"memories from a previous life,"* that could not be explained on the ground of obsession. Admitting that all he knew about this case was what I had told him, he thought this girl, *Ellen*, was exposed to earth-bound spirits, because she had been browbeaten, had low physical vitality, and was homesick. He mentioned the work of *Dr. Titus Bull*, who relieved many cases tof apparent insanity by exercising earthbound spirits.

The "Pros and Cons"

He dwelt on *Ellen's* heredity. Her mother had been an actress who made a bad marriage. The brother turned out well because he ran away from home, went to London and attained considerable success on the stage. The younger children were sent to an orphanage and adopted. It was only Ellen who was pursued by misfortune from birth. She married an exceptionally fine man, who was injured in a fall and was an invalid for twenty years. Finally she was killed in an automobile accident when she was about sixty.

The latter part of this case I did not tell to my greatly loved and admired *Dr. Hyslop*, because he had long since passed to the *Etheric Realm*. Although I have conversed with him many times, in the seance room, we have not resumed the argument for and against *reincarnation*. But there is one vital spirit who has done some investigating on his own initiative. This is my husband's father, who preceded *Dr. Hyslop* into the *Great Beyond* by a few months.

What About the Suicide?

When I resumed psychic investigation, in June, 1931, the first spirit who spoke to me was my mother, *Margaret*. I have related the experience in my book *Where Do We Go From Here?* At my second seance she added her rich contralto voice to the singing of *"Beautiful Isle of Somewhere."* We also noted a deep sweet baritone, which I had not heard for twelve years but which I recognized as that of my father-in-law. At the end of the song he spoke to me:

"Emily, dear daughter, I have found my 'Beautiful Isle of Somewhere' and am happy and content with Leonora and Ethel."

Three years later, when I had published the result of my psychic investigation, he told our unfoldment class something about the work he had been doing. One of the most hotly discussed questions, among spirits in his vibration, he said, was, *"Well, where do we go from here?"*

Some of the philosophers argued that we went up, others that we had to return to the earth plane and undo our mistakes, correct our bad deeds and pay our debts. *"This*, he added with a laugh, *"is hard on the fellows who committed suicide to avoid bankruptcy proceedings."*

A member of our class asked him, *"Daddy Hutchings, what about this coming back? Are we literally born again as babies, or do we attach ourselves to new-born infants, either as guardian angels or as obsessing demons?"* And then, *"You spirits ought to settle this old controversy one way or the other."*

"That's what I thought," he said seriously. *"Some of us remember three or four lives, while others can't even recall the one they left a few years ago. I can only speak for myself. If Emily's nephew, Allen, hadn't found me, and her mother hadn't invited me to join her spirit choir, I would have forgotten that I ever was a man named Samuel Hinson Hutchings. I wanted to forget the earth life. I was happy but lonely in my little isle of Somewhere. I had a pleasant house and garden, and my music. Allen pulled me out of my retreat and brought my daughters to me. That was when I remembered who and what I was."*

IN FLORIDA

Psychic Observer

Rev. Lulu Taber, member of the Spiritualist Episcopal Church, Eaton Rapids, Michigan. She is a lecturer, teacher, mental, trance, direct-voice and materialization medium.

Rev. Taber is serving People's Spiritualist Church, 1011 Ninth Ave., North, St. Petersburg, Florida (until April 15, 1946) of which Rev. Clifford L. Bias is pastor and Nellie Curry, Co-Pastor. All three mediums are associated with Chesterfield Spiritualist Camp, Chesterfield, Indiana, under whose direction their Florida church operates.

"Island of Somewhere"

It has been ten years since this illuminating view of the spirit life was offered to me by a man who had done a great deal of serious thinking while he still occupied a physical body, and a keen mind that was hampered by orthodox religious dogma. He had expected to meet *Jesus* and *God* face to face.

The *Bible* promised some kind of heaven and hell. He thought it was sacrilege to question either the immanence of God or the inspiration of the *Jewish Bible.* He had so many disappointments, that he lost faith in everything.

So he retreated to his *"Island of Somewhere,"* and might have come into another earthly life, in due time, having forgotten that he had ever lived before, but always haunted by the feeling that he had known certain people and had visited certain places, at some time in the past.

Don't Blame Heredity

My own conviction is that we have lived many lives, and that each one of them was conditioned by the ones that had gone before. Thus I have built up my ego, through experience and suffering, until I have made myself worthy to remember some of the reasons for my return, into a frail body but with an eager mind, my insatiable thirst for knowledge, and my ability to reconcile the chaos of the world today with the terrifying laws of karmic necessity.

These laws leave no room for *vicarious atonement.* They demand that each one of us pay his own debts, make personal atonement for selfishness and greed. If the account is not settled in one life-span, we must return to the conditions we ourselves have created. We cannot blame *heredity* or an *unjust God* for the hardships that confront some of us from innocent infancy.

We are merely suffering a hangover, from the misdeeds we thought we had blotted out by dying. *When the world accepts this truth of moral responsibility, which pursues the individual from one life to another until the debts have been paid, there will be NO MORE WAR.*

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SYMBOL
of the
TRINITY

All Nations should be linked together with one common language of expression and thought.

(Continued from Page 1, Col. 5)

one beam of white light may not shine variedly in red, yellow and blue vibrations, and at the same time be resolvable into the original white beam of light.

We know of no reason why the *Deity* may not be expressed in the threefold capacity as supposed by evangelical churches, and yet at the same time preserve the oneness of the sphere and the threefold powers expressed in the pyramid.

Mind Cannot Grasp

It has been supposed to be a mathematical impossibility, and end of ridicule has been showered upon the idea of *Deity* in his triune expression. If it were understood, the worship of the Deity in that manner would be just as admissible as the worship of Deity in any manner which the human mind can comprehend.

We do not know of any reason why God may not be expressed in a threefold as well as a *single limited* capacity. The human mind cannot grasp the *Infinite*. Christ is the representative of God and man even among the Unitarians. Why not then the threefold powers that represent Divinity in the expression of *Trinitarian* idea?

We do not say that it is necessary, or that you are enjoed to regard *Deity* in this way, nor that it becomes obligatory to do so, but we say that whosoever sees God in that light clearer than in any other, worships him as truly as he who sees him through a stained glass of his own fabrication in some other way. You have heard of the controversy between two friends who were gazing from different sides at a light.

The Infinite Soul

One of them declared that the light was red, while the other said that it was green. They paused in their discussion to settle the dispute by blows. After a while they discovered that they had been looking at the light through different colored glasses. And this is the real interpretation of all figures and symbols that man employs to represent the Deity.

Whatsoever is best adapted to your vision; whatsoever your understanding shapes, is the manner in which *God* shines upon you, while you must know that behind the whole the supreme whiteness of the *Infinite Soul* is not immured by any angle, figure or form of expression, but only by the one supreme circle of whiteness of his own existence.

The Divine Mind

This is the signification of all ancient symbols and record that stand now as everlasting monuments of the past pointing to a period of time when the *Deity* was understood and represented in different forms and manner, but still when that form of expression might have represented his soul as nearly as any form of expression today.

God veiled in human form, the *Father*, the *Son*, and the *Holy Spirit*, representing the *Divine Mind*, are not impossible forms of worship for a devout believer; and he who sees the whole of *God* couched in that divine humanity, still must be aware that that divine conception is brought down to his understanding, and that the *Deity* is the transcendent other *Soul* whom he has not seen and does not understand.

Soul's Representation

He who breaks the rule of life for the sake of an individual symbol is an idolater. But he who sees in the manifold images of nature the *Deity* that is enshrined there, and worships not the sun nor the stars nor the fire nor the elements beneath, but through these worships the Soul that pulsates beyond, is no idolater.

The *Paree* worshiping before the sun's rays or the flame of fire, the *Hindoo* mother who plunges her babe into the mysterious stream that the soul of the child may be saved, the *Mohammedan* who, bowing in his temple at eventide, sees *Allah* in the departing rays of the sun, are moved upon by kindred sentiments: through all these manifestations of devotion the soul is borne upward to the Infinite in contemplation.

The soul that is enshrined in human form must have some representation of the Divine Mind within the grasp of that form; and whether you confess it or no, every human being worships the *Deity* in the image of that form which is most sacred, most divine, most exalted; he is the mother's eye that bends above in love, he is the angel of your life in any human form, he is the ministering pastor who preaches the sermon, or he is the form of *Christ* upon *Calvary*, or the threefold image veiled in the expression of the *Holy Spirit* and the *Sacred Dove*.

Symbol of Devotion

Every human soul has his or her expression of God; and these expressions, according to the finite comprehension, cannot be the infinite circle, but only such portion of that infinite circle as is brought within the grasp of the finite mind.

Whoever understands most of life, whoever worships most of the expression of *Divinity*, whoever sees God most in the most varied forms, doubtless is the truest worshiper. And whosoever can glide behind symbols and beyond forms, and see the essential spirit and feel the truth of that spirit within his soul, doubtless is the most devout and inspired believer.

The *Christ* upon *Calvary* calling upon the name of the *Father*, the saint in the cloistered cell, the symbol of devotion set high in all public places, the triune *Deity* worshiped by whatever name and form, have their uses and are the embodiments of human worship.

And the veiled name of *Jehovah*, traced in *Hebraic* shrine and temple, handed down to *Christian* worshipers by symbols of expression that you know not of, also represents the true deific spirit.

But let us see how the ray of light is broken to human gaze. Let us understand that it is so, and that between man and *Deity* are no barriers, but only lines of interpretation and methods of thought whereby humanity comes nearer and nearer to the Deity.

The Charmed Circle

We do not recognize in these ancient forms and symbols, therefore, merely idolatrous expression; we do not see merely geometrical lines and their interpretation, but we see that these have been the stepping stones whereby the finite mind had been brought nearer to the comprehension of the Infinite, just as the child's mind is led by degrees through the smaller problems to the loftier ones of life.

This is the manner in which the *Deity* expresses himself to your understanding each day and hour; and the true circle of life itself is manifested in this threefold manner in the human being. No human soul is expressed in its completeness in the outward form and brain.

You have the spirit, the mind, and the body; sometimes all three seemingly at war with each other. You have the expression of the physical form and its laws; you have the mind and its education and outward bias; you have the ineffable light of the spirit shining behind the whole and guiding as best it may the external expression of the existence.

You do not know one another. You never enter scarcely the charmed circle of that inward existence that lies behind these broken lines. You scarcely know of what your friend or neighbor is composed and fashioned in his inner life.

Does This Puzzle You?

You see the red, or the yellow, or the blue of his existence, and you exclaim, *"Oh, what a red light!"* or *'What an imperfect nature is this!"*

Could you glide behind quietly and interpret with the language of the spirit, you would see that this is only one of his forms of expression, and that the real man is, after all, a complete circle, and that the life that is hidden is greater than that which you can see, and that it is often the colored glass through which you are gazing that prevents you from seeing the divinity that is veiled in him.

Did you ever suspect that the qualities and attributes that you give to others are but the reflection of your own condition of mind? That in a gloomy day or a cloudy morning the whole Universe is supposed to be out of joint, when it is only your own mind, and that after all in the kaleidoscope of human existence it may be the kind of eyes that you see with, or the frame of mind that you chance to possess, that gives to humanity such a cloudy and varied aspect?

Soul's Hidden Qualities

Did you ever know, in the circle of human life, if you but know the charm, and understand the spell and interpret it, that every human being has behind the cloudy appearance and behind the broken fragments of light, a clear beam of whiteness that might gleam out upon you?

How frequently you exclaim of a friend, *"I never could see what my friend finds in that person to admire."*

Perhaps you have not looked with the eyes of your friend. Perhaps the sympathy, the love or appreciation necessary to reach the qualities that were hidden have not been yours.

You must remember that life is a great barrier, that the walls of sense rise up between you and the soul, perhaps, that you most love; and that to probe that wall and surmount those obstacles any key of interpretation which may be given you is valuable and full of aid.

Let us illustrate: Here are two

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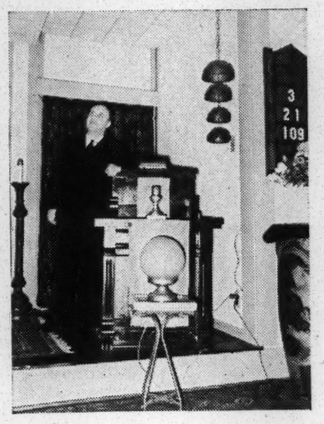

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SYMBOL OF THE TRINITY

(Continued from Page 4, Col. 4)

souls estranged. They may have nothing in sympathy; no word can be spoken between them. But in comes a laughing child, and straightway the joyous smile, and the sunny eyes, and the dimpled cheeks, and golden curls make up a point of sympathy, and those who were strangers before, laugh and smile with the child.

Perfect Human Expression

Shall we not be content to have the *Deity* interpreted to us through a little child? Shall we not be content that the symbol of the dove represents the *Divine Spirit* and the holiness brooding above? Shall we not be content that any lofty thought or any bond of human sympathy bridge over the space between soul and soul, and therefore bridge over the space between man and Deity?

Let us not mistake these useful symbols. Language is necessary for human expression. Souls do not yet speak face to face. And are not these given as the language of the spirit? Are not all sacred symbols given as the alphabet of the soul whereby we may come one degree nearer to the Divinity?

Shall we cast aside the alphabet? Shall we not rather weave it into most beautiful forms of expression, making a complete language, so that all nations shall be linked together by this one tongue, so that we may know that *Parsee* and *Hindoo*, that the *Brahmin* and the *Buddhist*, the *Mohammedan* and the *Jew* and the *Christian*, have, after all, a common language of expression and thought, and that we have simply mistaken the symbol for the spirit?

Nothing Taken Away

Shall we not avail ourselves of all the offerings that are given in *Nature* and *Art* to make a shrine and create a representation of *Deity*, expressing just as perfectly as to human life is possible the perfection which was intended by outward life?

Shall we rob our gardens of their flowers? Shall we cut down the roses and the lilies because they are but symbols after all?

Shall we not rather weave them into garlands of beauty and let them speak with their manifold tongues of praise, and on the incense which rises from their sweet chalices let our own prayers and offerings float?

St. Peter's in *Rome*, the temple that rears its head to heaven in your own land—whatever shrine or sacred place is builded, if that be the only avenue of reaching *Deity*, let us make it beautiful. We will not tear away from the walls one image. We will not take from altar or shrine one emblem of worship.

Expression of The Spirit

No saint shall be removed from the niche of cloister where they have been lifted by human praise. We will not take one of the stepping-stones away from mankind whereby they reach *Deity*.

So you do not stumble over the stone; so you do not stop upon the threshold; so that the outward vestibule be not mistaken for the altar; so that the shrine be only the means and not the end, let us have the incense, let us have the *Te Deum* and the glorious praises and songs in temple and church, let us have the choral service and all church ceremony, but let us not mistake the language for the thought, the alphabet for the full expression of the spirit.

Let us only use these as the means of singing and praising, and expressing *Deity* in the loftiest form. If you were pupils and we were your teachers, and we wished to have you understand that a circle could be divided, we should of necessity, according to the rules of instructions, be obliged to introduce you to the triangle.

These Sacred Symbols

Any teacher, parent or instructor, is obliged to make the child understand that the blocks of wood which are only symbols represent the real things for the time being, and that these are to be divided, added and multiplied until the child understands the meaning of addition in the brain itself.

Now, every form of expression which *Deity* has ever been veiled in, *Buddha, Moses, Jesus*—all are but blocks of wood, the stepping-stones, the sacred symbols, the ray of light that is to guide and lead mankind to a consciousness of the *Infinite*.

We will have these preserved. We will wrest from the idolatrous forms that have been introduced, these sacred symbols. We will not allow them to sink into obscurity, leaving only the bare and barren walls of existence that have no meaning and no record.

The Money Changers

No man has any right to desecrate the image of the cross to idolatrous uses. No one has any right to make the *Trinity* answer the purposes of the *Infinite Spirit*. No one has any right to say that a temple shall be devoid of beauty because *St. Peter's* has been desecrated, or because the churches of the *East* have become the means of idolatry.

Christ scourging the money changers in the temple at *Jerusalem*, is a figure of that form of expression that should drive from sacred images and symbols everything idolatrous and everything unworshipful, and make them mean the very things that they meant in the foundation of the language.

Let us have our symbolism. Let the temples of human praise and human love be adorned with loveliness. Let column, and spire, and dome be reared to the uses of existence.

Let us have no charnel houses and tombs for the expression of love and praise; but the joy, and the melody, and the grand archives of the past—let these be restored in their original significance and meaning.

We will have the rainbow, whatsoever the *Pope* may say, or whatsoever science shall rob that symbol of. The threefold light of the sun's ray means, if symbolized, *Hope, Aspiration* and *Immortality*.

An Unbeautiful Religion

No matter if science declares it is but the prismatic reflection. No matter if the drop of water is resolved into three principal gases, we still have in the drop of water the symbol of the universe, and in the rainbow the triune expression of Deity, and in all sacred forms and images that which is beautiful and lovely.

Take from the human mind all expression that ideally conveys that mind toward the beautiful, and you rob life of its supreme language; you take away the only good and perfect gift which fashions the language between you and *God*.

Martyrs in dungeon cells, *Puritans* suffering the tortures of exile and death, the *Quakers* driven from their form of worship, are the severe expressions of what an unbeautiful religion can bring to mankind.

Tortures of Conscience

Aye, we may have our quietude, our cloistered cells, our bare and barren walls; but let these be when the soul is devoid of beauty, and has no loveliness of expression to give to *God*.

Sackcloth and ashes for repentance, but for the world of praise let us have flowers, and sunlight, and song, and happy voices of children, and men and women singing their praises to God as though they were not ashamed to live.

For crime let us have the tortures of conscience, the inquisition of the spirit judging its own action. Let us have the secret corner and the cloister where the soul may be tortured into discipline by its own consciousness.

But for the love and praise of the *Infinite*, let us have the broad circle of the sun's rays, the beautiful signs and tokens; let us have pictures, statues, living images that shall express the poesy and harmony of being, and the threefold hues of the rainbow of existence blended and interwoven into every form of life.

A greater pyramid there is to build than any which *Egypt* holds. Her sacred and solemn river flows far away over desolated plains, and the silent fingers of those wonderful structures point evermore to the heavens which man could not fathom nor understand. Science has since probed the sphere, and the manifold arts of life have given to existence the charm even of almost the infinite circle.

Proper Blending Needed

The threefold form of *Art* — *painting, sculpture* and *literature*— has given to the world of external learning what the threefold form of spiritual worship gave in the Past.

It was *Del Sarte*, in *France*, who gave to the understanding in art what was given in the interpretation of the religion of *Christ* by the early teachers of the *Christian religion*.

It now remains for a magic hand and master mind to interpret to the understanding of humanity the every-day of existence, so that it shall become as beautiful, as perfect, as harmonious, as the threefold light that blended together makes the perfect whiteness.

The Triune Expression

We will sing you a song. It shall be fashioned of all sacred words and images that the world have ever known, and *Jehovah* shall no longer be dumb and distant and far away, but within the heart of every human being, veiled in the threefold attributes of love and truth and wisdom there.

We will sing you the song that shall show that the threefold light of the Divinity is not enshrined in some distant sphere, but is in every human heart, waiting only for recognition there and expressing itself in whatever form of loveliness the human mind can understand.

Take this triune expression, *love, truth* and *wisdom*, and you will find there a solution of all the problems and qualities of life. We will prove it to you. You say this man is charitable, another is beneficient, another is kind and gracious; but Christ's love is the fulfilling of the law.

Whosoever loves his fellow being is kind, and gracious, and charitable, and considerate, and beneficient. Is not love the basis of the pyramid? Wisdom:

Supreme Beneficence

You say that such a man is just, and such an one has correct ideas, and that this one has knowledge; but is not wisdom the embodiment of the whole? Does it not include knowledge and learning, art and all that there is in human government?

Is it not that supreme wise beneficence that shapes all law to the single fulfillment of a wise and perfect purpose? Truth: Clear as light and crystal as the starry heavens. You say this one has integrity, another has honor, another has probity.

Is not truth unqualified the representation of the whole? If you have truth does it not shine out in every deed and word, undimmed

(Continued on Page 12, Col. 1)

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Church of England Skids

Plans $4,000,000 Propaganda Program To Recapture the People

Religious Beliefs for Sale?

Christianity Must Change Or Perish . . . But It Will Not Perish . . . It Will Change Eventually.

By PAUL R. LOMAXE

The *Church of England* has recently taken an astonishing step. It has *publicly* admitted that "*half of our countrymen are worse than heathens in that they believe in nothing—not even in themselves.*" Evidently their pews are not being filled and they are experiencing the same trend which is evident in many parts of *America.*

The *Methodist Church* in England is also suffering huge losses in membership. The "*Methodist Recorder*" in England recently printed a two column article headed "*Stop the Decline.*"

This article says that in the twenty-four years from 1908 to 1932 there was a decline in membership of 50,831. This is at the rate of a net loss of 2118 each year.

Moreover, this rate of loss has increased enormously in more recent years. It is stated in the same article that from 1932 to 1945 there was a decline in membership in these thirteen years of 93,705, or at the rate of 7,200 decline each year. In other words, the loss in *Methodist* membership has been more than three times what it was before 1932.

What the Bishop Said

The *Church of England*, also recognizing its predicament, has decided to raise an enormous propaganda fund in order to try to re-fill its pews. The news first reached this country by an *Associated Press* dispatch reading, in part, as follows:

"A $4,000,000 advertising program was unanimously adopted by the Assembly of the Church of England today, after a warning from the *Bishop of Rochester*, England, that the clergys' '*spiritual anemia*' had left half of Britain '*worse than heathens.*'

"A 172-page report submitted to the Assembly called for a revival of religion and recommended a '*missionary invasion of the modern agencies of propaganda,*' is a five year publicity program . . .

"The campaign contemplates an eight-point program utilizing (1) motion pictures, (2) radio, (3) the theater, (4) television, (5) the press, (6) literature, (7) information centers, and (8) paid advertising. . . "

The Bishop of Rochester, head of the investigating commission, declared that it was impossible to exaggerate the gulf between the church and the ordinary life and thinking of the English people . . .

"The Bishop asserted the church had lost its '*vision vitality and spiritual authority*' because it had succumbed to '*spiritual anemia*' and that the church had permitted itself to become '*infested with the spirit of self-sufficient humanism*'."

The plain fact is that for at least the last century orthodox dogma has been slipping,—and slipping at an accelerating rate. People have been discarding one doctrine after another. Hardly anyone today believes the *Church of England* doctrine that we resurrect *in the flesh.* In the light of our present knowledge of the nature of the universe, that is an absurdity.

Its in Brittannica

The *Plan of Salvation* has been greatly undermined. It starts with the proposition that God created man "*all-of-a-sudden.*" The Plan says that He created everything, including man, in six days, and rested on the seventh.

"*That the records of the pre-historic ages in Genesis, i.-xi., are at complete variance with modern science and archaeological research is unquestionable,*" says *Encyclopedia Britannica.*

Moreover, no one knows how many centuries ago the *Book of Genesis* was written, or who wrote it. As *Britannica* points out, it is thought to be a composite work by more than one man because of the duplication of events which it contains, and because it sometimes calls God, *Yahweh*, and at other times, *Elohim.* "*Already in the 17th century,*" says Britannica, "*it was recognized that the book was of composite origin.*"

Man's Evolution

We know now that the story of creation is only an oriental fantasy. We now know that God *slowly* created man to his present state by one of His laws which we have named *evolution.* We know, for instance, that man once had a tail, and that when man no longer needed a tail, it almost entirely withered away.

We know that because man still has a tail, or rather, what is left of it. We call it his *coccyx.* It consists of several small vertebrae at the lower end of his spinal column. It is completely embedded in the flesh except in a few rare instances in which it protrudes as a short, miniature tail. It is therefore seldom seen except by surgeons and persons who examine skeletons.

Whom Did Cain Marry?

The late *Sir Oliver Lodge, F.R.S., D.Sc., LL.D.*, eminent scientist and Principal of the *University of Birmingham*, England, epitomized the modern conception of the evolutionary origin of man in the following words:

"In the evolution of humanity, we trace, first, the gradual emergence of the organic from the inorganic, the utilization of highly complex chemical compounds for the formation and purpose of life, and then the gradual rise of living things in the scale of existence, until at a certain stage the rudiments of mind and consciousness begin to make their appearance.

"At some unknown time after this, must have arisen the power of choice and knowledge of good and evil, which may be regarded as the most definite human characteristic. Then humanity, too, went on rising in the scale, until it blossomed and bore fruit in the creation of art, the discoveries of science and in works of genius."

The *Garden of Eden* Story will not stand up under any test. A little boy once asked his Sunday School teacher,

"*Whom did Cain marry?*"

"*God has not given us any information about that,*" she replied.

Now the dogma of the *sudden* creation of *one* man and *one* woman, and that the remainder of mankind descended from this *one* couple is the keystone of the *Plan of Salvation*, which is orthodox doctrine. If the keystone falls, the entire edifice crashes with it.

God's Laws Immutable

In that crash has gone belief in the *Fall of Man.* As *President Eliot* of *Harvard* wrote in 1909, "The new religion . . . rejects also the entire conception of man as a fallen being, hopelessly wicked, and tending downwards by nature; and it makes that emphatic rejection of long accepted beliefs because it finds them all inconsistent with a humane, civilized, or worthy idea of God."

Intelligent and educated people have accepted *evolution as one of God's laws*, just as everyone long ago recognized and accepted *His law of gravity.* No one jumps off of a high building unless he intends to commit suicide, or is crazy.

This growing disbelief in the ideas of primitive peoples is why the membership of English and American orthodox churches has been falling off at such an alarming rate. As *Sir Arthur Conan Doyle* wrote in 1918:

Seek First the Cause

"First of all I would say this, which must be obvious to many, however much they deplore it: *Christianity must change or must perish. That is the law of life—that things must adapt themselves or perish.*

Christianity has deferred the change very long, she has deferred it until her churches are half empty, until women are her chief supporters, and until both the learned part of the community on one side, and the poorest class on the other, both in town and country, are largely alienated from her.

"Let us try and trace the reason for this. *It is apparent in all sects, and comes, therefore, from some deep common cause.*

His Life Should Be Stressed

"People are alienated because they frankly do not believe the facts as presented to them to be true. Their reason and their sense of justice are equally offended. One can see no justice in a vicarious sacrifice, nor in the God who could be placated by such means. Above all, many cannot understand such expressions as the 'redemption from sin,' 'cleansed by the blood of the Lamb,' and so forth.

"So long as there was any question of the fall of man there was at least some sort of explanation of such phrases; but when it becomes certain that man had never fallen — when with even fuller knowledge we could trace our ancestral course down through the cave-man and the drift-man, back to that shadowy and far-off time when the man-like ape slowly evolved into the ape-like man — looking back on all this vast succession of life, we knew that it had always been rising from step to step.

"Never was there any evidence of a fall. But if there were no fall, then what became of the atonement, of the redemption, of original sin, of a large part of Christian philosophy? Even if it were as reasonable in itself as it is actually unreasonible, it would still be quite divorced from the facts. .

"In my opinion, far too much stress has been laid upon Christ's death, and far too little upon His life. That was where the true grandeur and true lesson lay. It was a life which even if those limited records shows no trait which is not beautiful—a life full of easy tolerance for others, of kindly charity, of broad-minded moderation, of gentle courage, always progressive and open to new ideas, and yet never bitter to those ideas

(Continued on Page 11, Col. 2)

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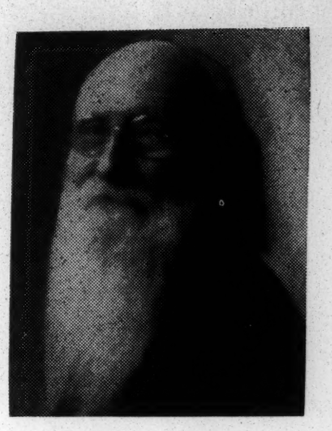

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How To Personally Test Spiritualism

Advice by Rev. William Stainton Moses, M.A. (Oxon), one of the founders of The Society for Psychical Research, and, for many years, editor of LIGHT, London, England.

o o

PATIENCE VERY ESSENTIAL

Without It No One Can Really Qualify

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct seances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or among your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

"Patience Is Essential"

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbor, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation lags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear.

Indications of Success

Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful seance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

Try the Spirit

If the table moves, let your pressure be as gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen *Intelligence* that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the *Intelligence* wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude.

Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

Test By Reason

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication.

Let the *Intelligence* use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increase light will check noisy manifestations.

Use Your Reason

Lastly. Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good.

Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

RELIGION FOR SALE

(Continued from Page 10, Col. 5)

which He was really supplanting, though He did occasionally lose His temper with their more bigoted and narrow supporters.

"Especially one loves His readiness to get at the spirit of religion, sweeping aside the texts and the forms. Never had anyone such a robust common sense, or such a sympathy for weakness. It was this most wonderful and uncommon life, and not his death, which is the true center of the Christian religion."

Change or Perish

The experiment of spending a propaganda fund, however huge, will not work. People's religious beliefs are not for sale. Persons who have outgrown childish doctrines can not believe them again even if they wish to. Time never marches backward.

"Christianity must change or perish. But it will not perish. It will change—eventually—but not until its hiearchies have to do it in order to preserve their own existence.

It will then scrap all its man-made dogmas and go back to pure, first-century *Christianity* — the *Christianity* of *Jesus*, who brushed aside the dogmas of the hierarchies of His day, and summed up God's law in simple language, saying:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Mat. 22:37-40)

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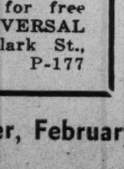

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(Continued from Preceding Column)

J. N. Maskelyne. In *"The Banner of Light,"* March 26th, 1892, this article appears:

> "Mr. J. N. Maskelyne, the celebrated prestidigitateur, announces his conversion into Spiritualism in a letter printed in the Italian Journal, "Annali Dello Spiritismo" from which we quote the following:
>
> *"Inasmuch as for several years I have been recognized as an opponent of Spiritualism your readers will, without doubt, be surprised to learn that I have become a believer in apparitions. Many facts similar to those related by your correspondents have been verified in my own family, and in that of my friends, in such a way that I have been forced to surrender to the evidence of the truth, and to acknowledge my error."*

What I Observe by R. G. Pressing

The Persecution of Mediums

Sir Oliver Lodge's Courageous Stand

For the past ten years, and especially so, during the past year, there seems to be a concentrated effort on the part of the opponents of the religion of Spiritualism to bend every effort to challenge the gift of mediumship. This challenge is expressed openly by those who should know better, newspaper editors, radio commentators and finally the police authorities.

The latest tyrad was voiced by the youthful *Orsen Wells*, whose knowledge of the subject is confined to the usual limitations of the pseudo magician. For the past fifty years our English cousins have met the same sort of bigoted opposition for records show that *Sir Oliver Lodge* bravely faced the persecution of mediums by the press and police.

It is interesting to note that he, personally, pleaded the cause of those gentle, inoffensive, and extremely sensitive persons, known as *"Mediums,"* who have proved so helpful to the world.

Truly mediums, who are an extremely limited and precious class, require and deserve all the protection offered them at a time when a strong gust of bitter prejudice has been swirled against them.

May they be preserved from the pains and penalties with which they are cruelly threatened, but should they be called upon to suffer for the sake of the divine gifts with which they have been endowed, and for the cause of the truth of immortality which they are making plain to mankind, may they be upheld by the fearless sympathy and support of all who esteem them, and have benefited by their inestimable ministrations!

Truth ever asserts itself through the courage of its champions, and not by the fearful, weak-kneed, invertebrate support of lukewarm adherents, which like a reed is apt to break when shaken by the wind.

Though reactionary influences are for the moment much in evidence, our strong faith in the great truth we stand for inclines us to believe that these simply indicate a recognition that the dawn of a happier and more enlightened era is at hand. The persecutions of the ignorant are the usual historic forerunners of Truth's triumphant march into universal acknowledgment.

Sir Oliver Lodge addressed men of light and leading in "politics, literature, science, and art," and warned them, with a courage which is heartening, that

"The rooting up of tares is always a delicate operation. Let us grant that some of the lower grade (psychic) practitioners are pretenders, and that their main motive is the extraction of money from gullible people; but DO NOT LET US CONFOUND THESE HYPOCRITES WITH GENUINE MEDIUMS."

That is what so many thoughtless people do, though their practical commonsense would save them from confounding a counterfeit and a genuine dollar quickly enough! Sir Oliver continues:

"Persecution is bound to have a detrimental effect upon PERFECTLY HONEST PEOPLE, who, UNDER SUFFICIENT DIFFICULTIES ALWAYS, are exercising a faculty they do not understand, but whose nerves are strained to breaking point by the constant fear of police spies and arrest."

These words show Lodge's considerate sympathetic insight. Public sympathy is so apt to be cosmopolitan when it is careless of immediate neighbors in trouble. But Sir Oliver was no mere sentimentalist. The world's knowledge was at stake. He said:

"THE GENUINE MEDIUM IS AS NECESSARY IN THE STUDY OF PSYCHICAL SCIENCE AS IS THE TELESCOPE IN THE STUDY OF ASTRONOMY; and damage to either instrument must inevitably impede progress."

We must have telescopes to view the stars, and microscopes to examine microbes, but finely organized human instruments through whom we may be enlightened as to what eternally concerns us as spiritual beings must be dispensed with! For that is the fiat of those who presume to limit research and proscribe the science of the soul. And who are they? Sir Oliver aptly catalogs them thus:

"A banded coterie of pseudo-scientific, pseudo-religious dogmatizers who, having made up their minds as to what is possible and what is not possible, are determined to prevent discovery of anything which runs contrary to orthodoxy and that does not commend itself to their common sense . . . Yet surely even they might admit that the universe is a bigger thing than any of us have as yet any conception of, and that the only way to understand it, by slow degrees a little more, is to examine it reverently, to explore it patiently, and to be guided strictly by the facts."

The activity of this coterie is unmistakable. Would that it were exercised in a more worthy cause!

Was Maskelyne a Spiritualist?

Magicians in this country and abroad have found it good business to launch attacks upon mediums. They have found that gullible newspaper and magazine editors inevitably fall into their trap. Yes, they have not done badly out of Spiritualism.

Incidentally, it is not our policy to mention the names of the *"higher-ups"* in this nefarious business as we would run the risk of giving them the publicity for which they hunger. However, since this one is *"dead,"* no harm can come by mentioning his name. (A little stunt used by the conjurer when mediums are attacked . . . for such attacks—i.e. the Margery case—are usually launched after the medium has passed away.)

The case in point is that of a famous magician of the 1900's, one

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(Continued Left Hand Column)

SYMBOL of the TRINITY

(Continued from Page 9, Col. 5)

and unqualified? We give to your understanding the interpretation.

These are the primal attributes of the human spirit. They are variously broken to your outward gaze, clouded it may be; but glide behind and you will find that the basis of all spiritual life is represented in these threefold words.

Then if you will have the complete circle, if you will understand what the *Divinity* means, you must know that it means nothing that can be shaped in attributes, but is the perfect state of being.

Christ said, *"Consider the lilies of the field, how they grow. They toil not, neither do they spin. But I say unto you that even Solomon in all his glory was not arrayed like one of these."*

We say that a single perfect life unconscious of any effort or attribute expresses the Deity, while he who strives to be good, that he may gain happiness, falls short a thousand-fold of the mark.

Do Not Wander

The lily in its whiteness, the rose in its perfect bloom, the heart of man shining out among his fellow-men with unqualified light and glory, not saying, *"Is this truth, or is that falsehood?"* but knowing no other way possible than to speak the truth, live the life, do the thing that is beautiful and glorious—this is the expression of the attributes of *Divinity*.

This is the *Christ*, under whatever name or form you may worship him. This is the *God* made manifest to the human understanding.

Oh, light of suns and stars, veiled by space and by time, the drop of dew in the chalice of the rose reflects the starry firmament, and man in the spirit of his truth, and love, and wisdom, reflects the *Infinite*.

Let us no longer wander in the dark. Let us not clutch at phantoms, but see where God smiles face to face in every human being. In the eye of the babe, in the eye of the mother's love, and in the honest countenance of your fellow-being you may find enshrined the image that you have sought in vain through templed dome and ancient hall.

Oh, let us build a temple. Let its foundation stones be of *love*. Let its two-fold sides be fashioned of truth and wisdom. Let the various portions be made of human existence.

Let the device be crowned and glorified with the immortal consciousness of life, and let us not have brazen images, nor golden calves, nor any form, save that which shall interpret to us the understanding of the Infinite as expressed in man.

Let us make humanity the shrine. Let the forms of worship be love and kindness, inspiration, beauty and everything that is lovely and beautiful in nature.

Let us rear in foundation and in edifice such form of devotion as shall reach the very heavens in its spiritual height, and become merged in the Infinite by the very type that it expresses in infinite existence.

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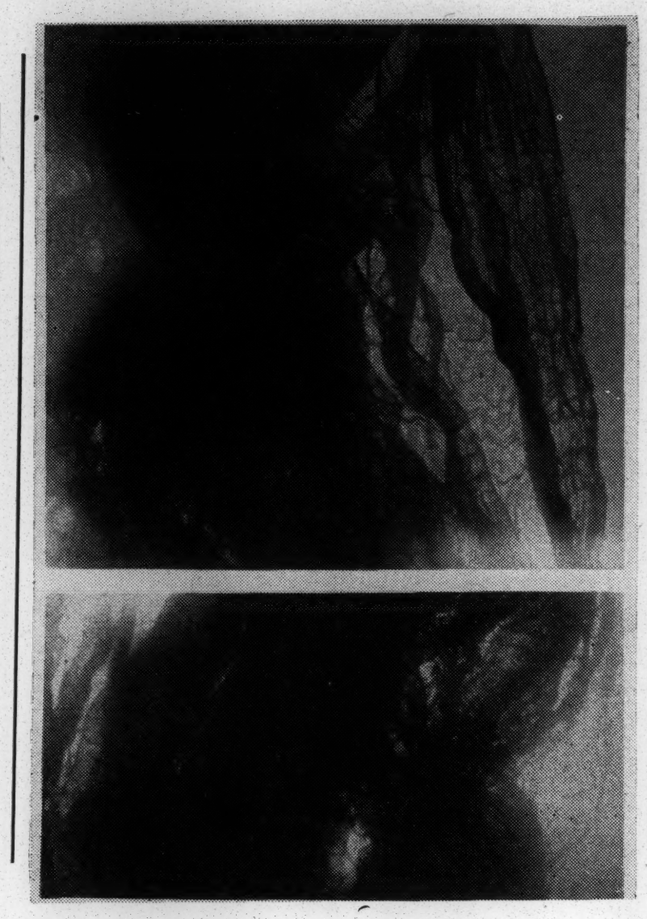

Psychic Observer

The picture above was taken from W. J. Crawford's out-of-print book, "Psychic Structures of The Goligher Circle." It is photograph (Shadowgraph) of Ectoplasm taken by Dr. Fournier d'Albe, June 16th, 1921, through the mediumship of Kathleen Goligher, Belfast, Ireland.

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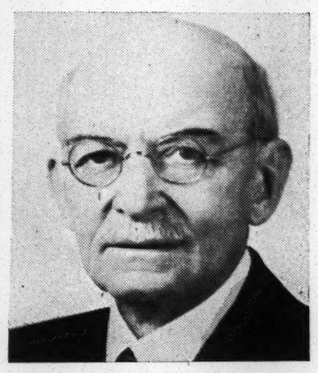

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Publisher: The Christopher Publishing House of Boston; Distributor: Dale News, Inc., Lily Dale, N. Y. Cloth, Price $5.00 (About 600 pages)

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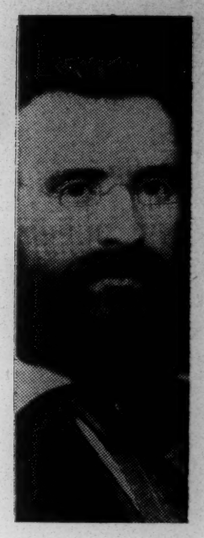

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